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but a note upon the names "Jehovah," "Israel" and "Christ" shows that much thought and that of no mean order, has been interwoven with the often meagre and unsatisfactory thread of his exposition. The mechanical execution of the book is all that could be desired.

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### THE CHRISTIAN SABBATH.\*

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This little book contains a thoroughgoing discussion of the Sabbath question in a nutshell. The author takes his stand on the statement of the Westminster Confession that the observance of the Sabbath is "a positive, moral and perpetual commandment, binding all men in all ages," and endeavors to substantiate this position by a two-fold Biblical argument from the Old and New Testaments, showing that the commandment to observe the Sabbath was in force from the Garden of Eden, and was by no means set aside but rather enforced by Christ and the Apostles. Two more points are dwelt upon, that the change to the first day of the week is Scriptural and that the State is in duty bound to compel the observance of the Sabbath, because its own existence is bound up in its observance. The book is thoroughly sound, lively and vigorous. The author's whole soul is engaged in the discussion and he strikes no uncertain blows at those who would undermine the obligation to observe this day. Indeed if any criticism were to be made upon the performance, it is that the tone is a little too dogmatic and pugnacious. But as a tract for the times it is a note on the right side, and with this one qualification we heartily commend it. Of the Old Testament argument, to which our attention was particularly directed, it may be said that it cannot be excelled as a piece of condensed constructive argumentation.

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### GALILEE IN THE TIME OF CHRIST.†

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This work "originally appeared as an Essay in the January and April numbers of the *Bibliotheca Sacra* for 1874." It has, however, been virtually re-written. In its present form, it is a classic on this subject.

The author has evidently consulted all works that could possibly shed any light on the matter in hand. The references given are of great value. His judgment on all questions involved is an independent judgment, and as a result, he has dealt some vigorous blows at the commonly accepted notions of Galilee and its inhabitants. He shows it to have been "a region of great natural fertility and richness." As against Strabo, he contends that the cities of Galilee "were, with a very few exceptions, occupied by a Jewish population." He holds that Ritter, Hausrath and others are wrong in representing the Galileans as restive under the restraints of law; and he institutes a comparison which is quite in their favor. The fact that the Galileans were "champions of the law," and in Jerusalem were

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\*THE CHRISTIAN SABBATH; Its nature, design and proper observance, by the Rev. R. L. Dabney, D. D., LL. D., Hampden-Sydney, Va. Philadelphia, Presbyterian Board of Publication. Cloth, pp. 93.

†GALILEE IN THE TIME OF CHRIST. By Rev. Selah Merrill, D. D. Boston, Congregational Publishing House. 16mo. XIII, 159 pp.

to be found "the champion of traditions" is rightly emphasized. The representation which is given of the character of the Herods (p. 98) deserves consideration. The conclusions of the author are doubtless correct in the main.

The book should be studied by all readers of the Bible. It is time that we had done with slandering Galilee in general, and Nazareth and its inhabitants in particular. This work is worth many times its cost.

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### THE BEGINNINGS OF HISTORY.\*

The author of this volume has been before the reading public for some considerable time. In the department of Antiquities he is regarded as a high authority. Prof. Brown, in his Introduction, speaks of "his versatility, energy, rapidity in work, and retentive memory" as remarkable. From the same source we learn that he has been by turns traveler, excavator, essayist, decipherer, grammarian, historian, editor, instructor, and can point to productive labor in all these pursuits. The views advanced by Prof. Lenormant are quite different from the traditional one held by most of us. More interest attaches to the views from the fact that the author is a Catholic, and emphasizes quite strongly his Christian belief. The standpoint of the author is given in his preface, as follows: "That which we read in the first chapters of *Genesis*, is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations." This tradition is substantially the same as that lately discovered in Babylon. It was carried from Ur of the Chaldees by Abraham's family, at which time it was already fixed, perhaps in written form. The biblical account of the "Beginnings" is "parallel with statements of the sacred books from the banks of the Euphrates and Tigris." The question, of course, comes up as to the divine inspiration of the account. The author's view is that the difference between the Israelitish account and that of the other nations is in the *spirit* which animates the former. They are the same account, and the parts follow in the same order, but the signification is entirely different. While the features remain the same, there is between the narrations "all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs." This difference is explained by some as the result of "development," but by the author it is regarded as "the effect of a supernatural intervention of divine Providence." Such in brief is the point of view from which Professor Lenormant works. He gives us first *The Biblical Account*,—his own translation and rearrangement of the Hebrew text of *Genesis* 1.-XI, 9. From this translation, while entirely too much liberty is taken with the text, one may get a more vivid idea of the contents of the narrative than from

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\*THE BEGINNINGS OF HISTORY, according to the Bible and the traditions of Oriental Peoples. From the Creation to the Deluge. By François Lenormant, Professor of Archaeology at the National Library of France. (Translated from the Second French Edition.) With an introduction by Francis Brown, Associate Professor in Biblical Philology, Union Theological Seminary, New York, Charles Scribner's Sons. For sale by Jansen McClurg & Co., Chicago. 8vo. pp. 588. Price \$2.25.